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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each Member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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IN ANSWER to suggestions from many members that the questions to be answered in the FORUM be printed in advance and distributed to all for consideration and reply, it may as well be stated here that this will not be done. The publishing of these questions would occasion great numbers of replies from all parts of the country, probably the majority of them of the same character, and that would entail waste of labor, of postage stamps and of the editor's time. Questions received will be handed first to members of the Society known to be good students, and their replies will be inserted. If any member has then anything further to remark in addition to these first replies, or does not agree with them, his answer will be published the month afterward or when sent. Thus all will have opportunity of having their ideas expressed; if not by the students' first answers to the questions, then by themselves. All members therefore who do not agree with the answers given in the number in which any question is proposed, are invited, and indeed requested, to send their further replies and ideas. In this way also the FORUM editor will become acquainted with the best students throughout the country, to whom he can send questions as they come in for reply.

QUESTIONS AND ANSWERS.

QUESTION 14.

What mental obstructions are in the way of meditation and most frequently present?

W. Q. Judge.—The greatest foe and that most frequently present is memory, or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them,—or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions, and so it constitutes the first and the greatest obstruction to meditation.

QUESTION 15.

What is the result of interference *with Karma? How does the diverting of a karmic probability in some other direction affect the final karmic completeness? Is it wrong to interfere with Karma, or should it be allowed to work itself out unhindered and uninfluenced?*

H. A. Freeman.—There can be no such thing as interference with Karma. Any effort in that direction simply sets up additional Karma equally potent and equally deserved. Such Karma, like all other Karma, results from an ocean of contributory causes all of which have their initatory impulse in the first vibration of manifestation.

If a man be hungry his hunger is karmic. If he buy a meal the action is karmic. If he be pennyless and cannot buy a meal his condition is karmic. If he starve, his death is karmic, the result of causes set up by himself. If however he find relief, whether through the charity of a stranger, the picking up of a coin, the proffer of employment or from any other reason, that relief is also karmic and equally due to the result of his own action at some former time.

The conditions which bring forward every result have been developing ever since the world began, and whatever *appears* to

interfere with a karmic probability has had the same long period of gestation.

If Karma could be "interfered" with, that fact would show that it had a character of its own, which is impossible. Karma is entirely irresponsible and simply responsive.

Things which have occurred thousands of years ago and thousands of miles apart can easily be proved to contribute to incidents in our everyday life. The concurrent circumstances which combine to produce any event, however commonplace, may be traced back in innumerable directions, each apparently independent of the other yet all equally essential. And they all result from the exercise of man's will. Except for the element of free-will in humanity, this marvelous determination of all manifestation toward seemingly prearranged results would appear to justify the theory of predestination, or its oriental counterpart, fatalism.

All things contribute towards man's every action, but nothing controls him absolutely except his own decision: and the consummation of all action is what will bring about universal equilibrium at last. If it were not for this, Karma would simply illustrate the unfolding of a scheme, and we could have nothing to do with its making. But destiny is evolved from the conditions brought about by man's will and is not the carrying out of a fixed programme.

Karma is arbitrary and infallible only in the certainty of that ultimate adjustment, which itself will result in the gradual and conscious advance of humanity toward perfection. It is man who is responsible for Karma, not Karma which is responsible for for man's fate.

If a child fall from the roof and a passer-by catch it and restore it unharmed to its mother's arms, he has not interfered with the child's Karma. The Karma of its fall was complete when the outstretched arms saved it from death. Karma cannot override our freedom of will except as it obey conditions set up either by ourselves or by some one else. Every act and every thought of every human being changes the condition of all manifestation and thus affects all humanity. Our own thoughts are controlled by our surroundings, and thus our Karma is influenced though not interfered with by that of others. Everything we do is thus of importance, not only to all others living but to all who shall live after us to the end of time.

It is this interweaving and interblending of Karma that proves the theory of universal brotherhood. Whatever we do and whatever we leave undone engenders Karma that helps or hinders all

human beings present or to come, and, while we cannot "interfere" with their Karma, we can contribute to their impulses such influences as will help to make their Karma better or worse when they themselves shall set it up.

QUESTION 16.

Are theosophical doctrines for the cultured classes? Should we pay most attention, in propaganda, to the cultured and "respectable" or to those in a lower stratum?

W. Q. Judge.—If theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. A very prominent scientist, Prof. Crookes, early became a member of the London Lodge, but nothing has resulted therefrom to the distinct benefit of the movement. Many attempts have been made in the parlors of the rich, with hardly any result; certainly not enough to justify the outlay of strength and time. The theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, laboring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The theosophical doctrines show what Brotherhood is and how it is to be practiced, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below

than to spring from those above, for it cannot be declared that present conditions—even in governments abroad—are largely due to the better, the upper, the educated classes.

However—and here lies the duty of those Theosophists who have education—it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of to-day, amply prove this.

J. D. Buck.—Theosophy is for the healing of the nations, its doctrines are for any and all who will accept them, and the benefits to be derived from them are equal among all classes, though not the same. Riches or poverty may be blessing or curse, and so with education or ignorance. There are few things known to man that are intrinsically and essentially either good or bad. All depends upon *use*. With the rich and the poor, the learned and the ignorant, as classes there is about equal indifference or reluctance in accepting Theosophy. The poor are apt to be discouraged, and indifferent or suspicious toward any new doctrine; unless perhaps they are devout Catholics, and in such case they scout it altogether. Offer them a scheme for making more money with less work, and they will listen; or one for more luxury and happiness, and they are interested. But they have been deceived so often, and humbugged so long, that they really do not believe in your sincerity, or that anything valuable is being offered them. With the rich the reasons are different, but the result much the same. They are suspicious of any new doctrine lest it should filch their money, and indifferent to spiritual things in the midst of physical comfort and luxury. The distinction between the educated and the ignorant shows the same parallel. People do not and need not accept or reject the doctrines because of education or ignorance. All our standards of education being false and fantastic, the so-called educated are often as incompetent to grasp the essentials of Theosophy as the so-called ignorant. As a matter of fact, while converts exist, drawn from all classes above referred to, it is from the great middle class, which possesses more or less of the characteristics drawn from all classes and yet is circumscribed by and confined to none, that the larger number of converts and earnest workers have come. The real Theosophist is in the truest sense cosmopolitan, and he who is

bound by no caste or creed, and cursed by neither poverty nor wealth, will be most readily drawn to Theosophy and will "*come to stay.*" While, therefore, the doctrines are open to all, the work of propaganda should be confined to no class. The poor and the ignorant may receive them most gladly, apprehend them best, and hold and live them most steadfastly. The rich and educated generally disappoint the expectations of the real workers in the T.S. Conviction is likely to be superficial there, and from indifference they pass to neglect and drop away. There have been many such disappointments. If they could only realize the grand opportunity thus lost, nothing in the world could shake their faith or dampen their zeal. It is quite likely that for a long time yet the real workers and those who best apprehend the doctrines of Theosophy will be drawn from the great middle class.

QUESTION 17.

What is the real occult meaning attached to the Garden of Eden *in the Bible?*

Claude Falls Wright.—The "Garden of Eden," "Paradise," the "Golden Age," are names of mystical places and periods in which man at one time is supposed to have lived in supreme happiness. His present life being a state of great suffering, he is no longer in the condition or cycle of bliss; he has been forced out of the former state. Most allegories make this "Fall of Man" the fault of the human being himself, a result of his own misdeeds; and nearly all have histories similar to the familiar Biblical one, though few are as much misunderstood. As it stands, its occult tendency unperceived, that in *Genesis* is but a foolish story, at best a fairy tale; but, its inner meaning made plain, it contains a fund of valuable information. The whole of the mysteries of the awaking of the gods and worlds at the dawn of the manvantara—the "Great Day of Life," the order of development of the different kingdoms, the different *lokas* and states, are plainly referred to in the first few chapters of this ancient book. Even the rib-story is not without occult interest:—remember that some traditions make it a rib from his left side that was taken from Adam,—change "rib" into "spleen,"—recollect that the spleen is the centre of astral activity,—and then you will see the connection between this teaching and the old Tibetan doctrine referred to in the *Secret Doctrine*, in which the early races developed themselves by *doubling*. This, however, is not the entire occult meaning of the rib-story.

As to the Garden of Eden proper: *Adam adami* means the natural, physical Man, without a soul or manas. The tree of knowledge, on which grew apples, is the store house of mentality on this plane; otherwise symbolized by the serpent of wisdom, which tempts man away from his condition of animal innocence to one of spiritual longing. Possessed then of a soul, having eaten of the fruit of the *Tree of Knowledge*, the gods (the lesser Dhyan Chohans—those who have not yet been men) exclaim against man's eating of the fruit of the *Tree of Life*, and thus becoming "Gods alike unto us."

In that one sentence is summed up the great warfare between priestcraft and occultism. The "flaming sword" brandished by the angel—the fear of self, the sharp and cutting desires of the personality, is still used by many who hold the keys of knowledge to scare away the aspirant to higher wisdom. Only the intrepid, to whom both good and evil as men know it have become things of the past, can brush past this sword, and, regaining the Garden of Eden—"the child state they have lost," eat of the *Tree of Life*, thus becoming Initiates or Gods. This is what Jesus meant by "becoming as little children," and "taking the kingdom of heaven by violence."

QUESTION 18.

Is it necessary in order to be a Theosophist, or to make any progress in the study of Theosophy, to have any knowledge of metaphysics?

Joseph H. Fussell.—If by the term "Theosophist" the questioner means a member of the T.S., then, speaking generally, to the first part of the question, I would say no. For to be a member of the Society it is only necessary to subscribe to its principle object, that of forming a nucleus of Universal Brotherhood. But speaking more particularly, in order to be an *intelligent* member of the Society, in order to subscribe understandingly and not merely sentimentally to this object, a knowledge of metaphysics *is* necessary. The word "metaphysic" sounds very learned and big to many people who have not had educational and intellectual advantages, and such are often led astray by those who have great educational advantages and great powers of words, yet are only able to look at things from the outside and consequently desire to bring everything down to a mechanically logical and so-called practical basis. They, therefore, scout at everything that is metaphysical or which has to do with the inner realities or is

related to a higher plane than that reached by brain intellect. But the idea lying back of this word is very simple: it is that there is a science or study which a certain Greek philosopher, Aristotle, who first used the term, wished his pupils to take up *after* they had studied *physics*. Physics properly relates to *external* nature, and that which is to be taken up afterwards is that which lies back of external nature. Now this explanation has to do with the origin of the word: but taking the broad general idea underlying the term, it is that there is another department of knowledge besides that having to do with externals; that there is an inner realm of nature which cannot become known through the physical senses; in fact that metaphysics relates to *idea* while physics relates to *form*. The distinction between these two was well expressed by Paul, the Philosopher, when he said "the letter killeth but the spirit giveth life."

Theosophy has to do with the whole of nature and the whole of life; not merely with the external and sensuous world, but also and especially with the inner planes of being; it will be evident therefore that a knowledge of metaphysics is necessary for an intelligent member of the T.S. and that a study along metaphysical lines is necessary if one would make any progress in Theosophy. But this should not be discouraging to anyone, for it does not mean that members, or students even, are to get books on metaphysics and study the various terms and modes of treating the subjects; this would be mere school-learning and brain intellect development, valuable only as instruments, but not otherwise. Nearly everyone, and almost without exception those who are attracted to Theosophy, are unconsciously metaphysicians; I do not mean metaphysicians of any regular school, but the tendency to metaphysical study is ingrained in their nature and in their modes of thinking.

Take the idea of Universal Brotherhood. As soon as we endeavor to understand its meaning and to act upon it we begin to realize that it exists far more really on the inner planes than on the external physical plane. We have immediately passed into the realm of metaphysics, but yet we have not passed away from *practical* life. It is a great mistake to think that metaphysical study is not practical: true it is often made and considered impractical, but practical life is not alone that which has to do with action on the physical plane. It is far more nearly related to the inner planes of thought and will.

Again, it is a great mistake to regard those parts of metaphysical works such as the *Bhagavad Gîtâ*, *Voice of the Silence*, and

especially the *Secret Doctrine*, which we cannot understand because they are so metaphysical, as being therefore wholly unintelligible and useless to all. If we do not understand them, let us be content with saying so *for ourselves* but let us turn to those parts which we can understand, and at the same time give credit to other students who can understand what we cannot. There is enough knowledge for each and all to make use of, and if we use what we can and apply it to daily life, I doubt not that more and more of the metaphysical problems that are now so difficult will become clearer and their value more evident. But without some knowledge, conscious or unconscious, of metaphysics, I venture to say that no one of the problems of daily life, not to speak of the life of the soul, can be even partially understood. So let us not be frightened at long words, but use our intuition, which, if properly developed and employed, is a sure guide in the inner life and in metaphysics.

QUESTION 19.

In Man, Fragments of Forgotten History, *Rings and also Rounds are spoken of in reference to the evolution of man; please explain their difference?*

Jean Myrheacha.—Rings, *Rounds*, *World-Rings*, *Strings of Globes*, were terms used in the early days of instruction for the different cycles followed in the evolution of the monads of the world, our Earth. These were employed as being the nearest approaches to literal translations of the occult language and names used to express the ideas and knowledge; none of them of course being the correct terms, only the English equivalents, and all no matter how much defined but very generally suggesting the facts.

Much confusion has resulted from the paucity of instruction given and from the fact, unknown to most, that some information given at first was afterwards veiled and withdrawn by direct intervention of the Maha-Chohan through . . . Notwithstanding the somewhat magniloquent statement by the authors of *Man, Fragments of Forgotten History* that "the difference between Rounds or Rings has not been accurately defined till now," the writer would say that in his humble opinion the matter still remains somewhat cloudy to the average intellect, both in definition and in fact; and for the present moment it seems likely to so remain. Still, in order that certain matters may be made clear, the following may be briefly stated:

"Ring" was orginally intended to signify the complete sweep of the monads around the chain of worlds. The teaching being misunderstood, however, as to details, "Round" was substituted for the larger cycle and "Ring" employed to designate the cycle of the seven races on any individual globe. Lack of entire instruction as to details again befogged the understanding of students as to "Rounds," and in 1889 that term was definitely applied to the cycle of growth and progress around the Earth and its six subjective spheres—information as to the latter then for the first time being made public property. The teaching as to the "Rounds" or "World-Cycles," wrongly elaborated in *Esoteric Buddhism*, has not been since enlarged on, nor explained. The fact remains however that the "Mercury," "Mars," etc., there spoken of, are not at all the physical planets which bear those names, but have to do with certain developments of the earth bearing a correspondence to those spheres. The Brother to whom is to be attributed the greater part of the instruction given to Messrs. Sinnett and Hume insisted frequently on a correct and absolute nomenclature before these should make anything public, or even continue their own studies. It was however a long time before such nomenclature was settled upon, and even then it has been much less a matter of arrangement than of growth.

QUESTION 20.

I understand from H.P.B's teachings in the Secret Doctrine *that the unseen half of the Moon has living spirits on it. How can one communicate with them?*

A Chela.—Our brother evidently imagines that it would be to his advantage to do so. True it is that the Moon is the nearest and the most readily contacted of all the planets, yet as the store-house of psychic and congested astral forces it is the very reservoir of the evil of this planet. The "Bright Side" of the Moon *stands for* one of the seven sacred planets hidden from profane eyes and telescopes and visible only on certain spots of this Earth and at certain seasons of the year; to *communicate* with which is to change the nature of the "lunar body" and to destroy the evil psychic influence of the Moon. We recommend the questioner to fix his energies on the following of the counsels of the "Book of the Golden Precepts," and to relegate studies connected with lunar influences to the schools of Black Magic and Sorcery.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

YOGA.

English equivalent—*union*. Signifies the linking of the personal self to the universal Self. "Concentration" its great feature. Concentration best achieved by getting rid of those elements in the nature which prevent its accomplishment. Patanjali's system. Different kinds of Yoga. Râja Yoga the highest—*white magic*. Tântra Yoga the lowest—*black magic*. Hatha Yoga sometimes called *grey magic*; the worst of all, because most delusive. Thousands of Yogis in India. Most of them students of Hatha Yoga; following mere forms and ceremonies, posturings, breathing exercises and the like. A true yogi can as well be in "communion" at an office desk as in a cave. To be "in the world but not of the world," the position rightly to be attained by the real anchorite.

REFERENCES.

Patanjali's Aphorisms; Nature's Finer Forces; Subba Row's *Discourses on Bhagavad Gitâ; Five Years of Theosophy*, art. "Contemplation."

DEATH.

A comprehension of the causes of death and of its fundamental nature requires an understanding of the whole theosophical philosophy. Its physical cause the separation of the astral body from the material body. Death often takes place years before the mere physical body ceases to act: *e. g.* second childhood, where the soul has fled. Brain the last organ active; often active after the heart has ceased to beat or the body to breathe. States after Death. Is it possible to communicate with the dead? What are elementary shells? One cannot live forever; the body will be destroyed when its time comes. Occult meaning of the Elixir of Life. Wrong to disturb the dead and draw the souls away from Devachan; this interferes with future incarnations. Philosophy of the separation of the principles; the four lower dividing up, Atma-Buddhi-Manas drawing the lower Manas to the condition of Devachan.

REFERENCES.

Death and After; Key to Theosophy, sec. vii; *Ocean of Theosophy*, chap. xii and xiii.

THE ASTRAL LIGHT.

The "soul of the world." The vortex of physical life. The lowest differentiation of akasa or fine substance. The sphere of occult currents and the odic force. Two aspects, the spiritual and the material. Mediums see upside down and from below. The Initiate sees from above in the astral light. Astral light the abode of elementaries, nature spirits, nnd human elementals. The active residence of black magicians. Weak persons pass into this sphere unconsciously during sleep. Etheric waves and life currents in astral light.

Philosophy of the Lotus; root in the earth (physical world), stalk in the water (astral light), flower in the atmosphere (the spiritual world).

REFERENCES.

Modern Theosophy, p. 36; *Ocean of Theosophy*, chap. xvi.

MASTERS AND CHELAS.

True Master the Higher Self. Initiates always the guiding teachers of those souls not yet progressed. Masters in contact with the Higher Egos. Chelas the disciples of all Masters at first; not until near the end of probation do they come under the direct guidance of individual teachers. Chelas do not see their spiritual teachers until after initiation. Seven years probation, the fixed law of growth. Seven years chelaship necessary because of the change of atoms and astral connections. Masters under the same spiritual rays as their chelas. Nirmânakâyas the helpers of men. Many degrees of teachers. Masters in America and other countries.

REFERENCES.

Five Years of Theosophy, art. "Mahâtmâs and Chelas"; *Ocean of Theosophy*, chap. i; *Guide to Theosophy*, "Qualifications for Chelaship."

THEOSOPHICAL NEWS AND WORK.

Aryan Sunday meetings are closed for the summer. At the Tuesday evening meetings the attendance just now is very large.

Beaver T.S. is hard at work. Clark Thurston, President of Providence T.S., paid a visit there a short while since and reports great activity.

Kansas City T.S. This is in good condition and full of energy. Several of the members met Bro. Judge in June at a hotel and talked plans for work.

Denver T.S. is earnest and active. Plans are on foot for securing a hall for meeting nearer the centre. The Branch has grown since it was started by Bro. Judge on his way back from the Convention of 1894 at San Francisco. They intend to try to enlarge every week. Some of the members saw Bro. Judge on his way West for his health but he could not hold a meeting.

Minneapolis Branch was chartered on the 4th of July. This Branch is one formed by members of the old Ishwara Branch approving the action of the Convention in April last. Brother Slafter is the President and Mrs. Greeley the Secretary. The good work done in Minneapolis by Brother Slafter and other workers during the past will now have an opportunity of continuing without disturbance.

Orient Branch is the new name of the Branch in the Eastern District of Brooklyn, N. Y. This Branch was orginally chartered under the name of the St. John Theosophical Society, but for various reasons the members have desired to change the title. A new Charter has been issued to them under the Constitution of the Theosophical Society in America. This Branch has grown considerably, the members in it being all hard-workers.

A TERRITORIAL COMMITTEE for the Central States, to be composed of the Cincinnati, Columbus, Dayton, Englewood, Fort Wayne, Indianapolis, Loyalty (Chicago), Milwaukee, Mânasa, Sioux City, Wachtmeister, and such other Branches in the Middle States as may coöperate, under the provision of the By-laws, Section 21, has been formed by the consent of the Executive Committee. It is to be known as "The Central States Committee for Theosophical Work." Brother Burcham Harding is at present working under its administration, circulating literature and tracts through the Central States, and flooding the district with Theosophy.

INCREASE OF BRANCHES.

SINCE THE adjournment of the April Convention the Theosophical Society in America has had seven new Branches added to its roll. They are: *Loyalty T.S.*, Chicago, Ill.; *Beaver T.S.*, Toronto, Canada; *Hartington T.S.*, Hartington, Neb.; *Prometheus T.S.*, Portland. Ore.; *Mânasa T.S.*, Toledo, O.; *Newark T.S.*, Newark, N.J.; *Minneapolis T.S.*, Minneapolis, Minn. Prometheus T.S. starts out with thirty members. Close on a hundred new members have been added to the roll, which is an increase over the number added in this same period last year.

NEW ENGLAND STATES.

A WAVE of deep interest in Theosophy has reached Malden. During the month of June the hall of the T.S. has been well filled at its public meetings, while an afternoon class of inquirers has been formed for study during the summer months; in the fall the society will transfer its quarters to a larger hall in a new building and entirely new furnishings will be purchased. The Lynn Branch is continuing its good work in propaganda. The weekly meetings at the Labor Church are still largely attended and the lecturer of each evening, after his address, subjected to a steady fire of questions. The people who come are in dead earnest. They are *thinkers*, and are in search of a solution of the problems of life. The outlook for the Lynn Branch is increasing strength and steady growth.

COL. H. S. OLCOTT ISSUES AN EXECUTIVE NOTICE.

The President of the T. S. in America having given Colonel Olcott information of the action of the Boston Convention with copies of the Resolutions there passed and the "Historical Sketch," the latter issued on June 5th what he termed an *Executive Notice*. The salient and important parts are as follows: (italics ours).

> The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, *exercising its indisputable right, in lawful Convention assembled*—voted to constitute itself a separate and completely autonomous Society, etc., . . . ; to consider the Theosophical Society as a body existing *de facto* and not *de jure* etc., ...
>
> As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim—*First*, That the Charter heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintainance of the American Section, is hereby abrogated by virtue of the power given in Art. VII, Sec. 1, of the Rules, *and that from April 28, 1895, the Section ceases to exist.*

He then goes on, somewhat illogically and absurdly, to declare as annulled all charters and diplomas of those who voted in favor of autonomy; to appoint a committee to represent himself, and to ask that all archives and property be turned over to the committee, saying he will issue a charter for a new American Section. As in fact, admitted as above, the American Society became

"The Theosophical Society in America" and legally turned over to its successor its archives and property; and as the Section ceased to exist on April 28th; and as neither Col. Olcott nor any other person has any right, title or interest in the property of the former Section, and never did have, his demand is ridiculous. We had hoped that Col. Olcott would—as he ought to—have seen that the American movement was for the same autonomy and unity as prevails in Freemasonry, wherein all the Grand Lodges are absolutely autonomous and yet exist in unity with a Head over all—as in the United States and in Great Britain. That Head could have been Col. Olcott; but it seems this was not to be. The counsels of those who care not if disintegration results, provided their aims are secure, have prevailed with him.

THE THEOSOPHICAL SOCIETY IN EUROPE.

THEOSOPHISTS IN EUROPE who abided by the principles of Brotherhood and loyalty to the Cause have been forced to organize autonomously. Just as the unbrotherly condition of things necessitated independent and constitutional organization in this country last April, so on July 4th, at the convention of "The European Section of the Theosophical Society," in London, half the meeting arose and left the hall, feeling it impossible, on grounds of pure Brotherhood and Theosophy, to remain a part of that convention. Outside they reörganized separately as "The Theosophical Society in Europe."

The "European Section" convention was as stormy as that of the "T.S. in Europe" was peaceful. At the very outset Col. Olcott as President-Founder took the chair without election, and was challenged as to this; and objected to on the grounds that the charges made against him by Annie Besant in 1891-2, and which occasioned his subsequent resignation as President, had not been cleared up. A dead silence followed. But a moment after Annie Besant sprang to the rescue:—"I rise to say I have brought no charges of any kind against Col. Olcott." As nobody anticipated so definite a mental reservation by the woman who in 1891 in the Hall of Science had said that in all her life no one had ever known her to speak anything but the absolute truth, the convention was fairly dazed, and the Colonel stepped into the chair without being elected.

Shortly after, the reading of the letters of greeting was called for; but that from our Executive Committee, published in June FORUM, was omitted. On its being called for, Col. Olcott stated that it could not be read as it was wrongly addressed,—the title being in quotation marks. This absurd ruling raised a perfect storm in the convention, and might have ended in the deposition of the Colonel had not Annie Besant happily seen the ridiculousness of it. She asked the chairman to waive that ruling, but herself objected to the letter on the ground that it contained a covert insult to herself, and was not, she believed, really theosophical. Matters however had gone too far; and she finally asked the Colonel to read the letter. Consenting, he waived his ruling, and the letter was read. Fred. J. Dick of Dublin then moved that a friendly, impersonal and fraternal reply be made to us. Annie Besant made an amendment that it be laid on the table; she made a speech in which she declared the letter an intentional insult, an attack on herself, and altogether unbrotherly. A long discussion followed. Those desiring to save the situation pleaded gently, strongly, beseechingly; saying that even a non-theosophical body, sending such a letter, should not be treated like this. But the vote was taken and the amendment won; the letter

of greeting was laid on the table. At this E. T. Hargrove stepped forward to the front of the platform and, calling on all who agreed with him to rise, protested on principle against this action of the convention. Half the hall rose with him, and when he had finished they left the room in a body; James Pryse raising his voice in a farewell, "Fourth of July!"

At the Hon. Mrs. Malcolm's residence they reörganized as "The Theosophical Society in Europe." William Q. Judge was elected President by unanimous vote, and a letter sent asking him to accept the position. A constitution was adopted providing for internal organizations and entire autonomy for sub-divisions—as "the T.S. in Europe (England)," "the T.S. in Europe (Belgium)," etc. Dr. Archibald Keightley was elected President in England, D. N. Dunlop in Ireland. Addresses were then made by Dr. and Mrs. Keightley, Herbert Coryn and others; and the greatest harmony prevailed. Nothing was thought of but *work*, and determination to abide by the principles of Theosophy. One correspondent writes: "It was the best theosophical meeting ever held in London." On July 5th adjourned the First Convention of the "Theosophical Society in Europe." Fuller details will be given in the *Path*.

Later advices received just as the FORUM goes to press give official information of the resolution passed at the convention of the "European Section of the T.S." with regard to the letter of the Executive Committee; it is as follows:

RESOLVED: That this Convention regrets that the Theosophical Society in America should have addressed to it a letter of greeting containing much contentious matter, and in a form which makes it impossible to accept it officially, yet the delegates wish to assure their late colleagues in America of their hearty sympathy in all matters pertaining to the true principles of Theosophy and Universal Brotherhood.

SUPPORT OF THE T.S.

To all Loyal Members T.S.A.:—I have for a long time wanted to say a few words to you, but, until the recent change in the FORUM, there has not seemed to me to be an appropriate vehicle through which to reach you. I want to talk to you about our Fund. Most of you know what it is and its object. To those who do not I will say that it was the hope of the originators to establish through it a permanent, steady income for the purpose of carrying on the Great Work. That we have met with some success is evidenced by the fact that the total amount pledged to date is not far from $1000 yearly. But up to this time pledges and performances have not kept pace with each other. I am not finding fault with any one, merely stating the fact for your information. While the result stated above is gratifying, it is only so in so far as it may be taken as a prophecy of what may be expected. I feel that when the importance of this matter is brought home to every loyal Fellow there will be at once a very satisfactory increase both in pledges and in performances.

Now that the recent clouds that hung over our Eastern horizon have done their worst, and the "thunder and lightning" threatened have spent their forces harmlessly in the air, leaving the T.S. in much better condition than ever before, one result ought to be the bringing of all of us closer together and closer to our leader. It is one thing to profess sentimental loyalty; quite another to make that loyalty practical and helpful. In no way can that be

done more effectually than through our Fund. Of course there are many ways to help, and I would be the last to criticise any one's method; but this is one method, and one that every one of us can employ. We cannot all of us be teachers, but there are few of us who cannot spare as much as ten cents per month. We can all give, even though it be but a little.

I want to hear from every loyal member of the T.S. who is not already a subscriber to our Fund. I shall take pleasure in explaining the workings of the plan, and in giving any information that may be desired. Of course it is not necessary for me to say that the plan has the complete sanction of the President and the Executive Committee. The proceedings of the last three Conventions will demonstrate that fact. Let me hear from you.

Fraternally,

DAYTON, OHIO, 51 Huffman avenue. G. E. HARTER.
June 21, 1895. *Trustee.*

NOTICES.

Changes of address by members should in every case at once be notified to Headquarters. Some members are notably prompt in informing the office of such alterations of name or residence; others, alas! lack sadly the first requisite of membership in an occult brotherhood, that *sine quâ non* of occult development, Right Action.

The Diplomas of members, in all cases possible, should be sent to Headquarters for Endorsment as valid under the Constitution of the Theosophical Society in America. Where this is not feasible, or in cases where diplomas have been lost, a letter to the office will ensure enrolment. The great majority of the members have now ratified the action of the Convention, but it is necessary that all should definitely inform the office so that the records may be complete, and that it may be known accurately what members are to be supplied with *Forum* and other papers issued by the Society.

ABSENCE OF WILLIAM Q. JUDGE.

I am compelled to absent myself from Headquarters because of the state of my health, as the great amount of overwork during the past few years, and the terrific strain I have been subjected to for over a year, added to a bad cold contracted in Chicago last December while visiting the Branches, have made great inroads on my physical health which must be repaired. All T.S. and other business will go on as usual at Headquarters *and in my name* as before. Members and correspondents will therefore *not address letters to other names.* I am officially there, and all important matter is forwarded to me for attention and signature. All remittances also should be made to my name; otherwise trouble and confusion will result.

WILLIAM Q. JUDGE.